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SHAKER AND SHAKERESSES

MONTHLY.

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F. W. EVANS,
EDITOR.

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SALUTATORY.

As Eighteen hundred and seventy-three (1873) is to our date for the next twelve months, we desire for you a joyful, Happy New Year.

In accepting the chief editorship of our little paper, the burden is much lightened by the fact that I shall be supported by the experience of my "well done" predecessor, Elder G. ALBERT LOMAS, who has kindly consented to continue his contributions, and, also, to otherwise help in the publication and management of the *Shaker and Shakeresses*.

His partial withdrawal is due to the heavy and afflicting losses by incendiary fires in the beautiful village of Watervliet, where he resides.

We would that those who have so ruthlessly inflicted these losses upon a quiet and peaceable people were possessed of a different spirit, and impelled by better motives. "But the wicked will do wickedly," and "one sinner destroyeth much good."

As one agency in saving and redeeming ourselves and our race from these existing and latent evils, from the antagonisms and animosities, envyings and divisions of interest in the present social system, we issue this, our Monthly.

We can sincerely and understandingly pray for those who seek our destruction, as we also labor and pray for "the peace of the city" and nation where our lot is cast. Our all of character, life, and property is embarked in and devoted to the work of human redemption. We intend, in our whole lives, to return good for evil, and to do nothing but good to poor, suffering humanity.

NEW PLAN.

Agreeable to our fundamental idea of a duality in the Divine government of the universe, and also in our own Society organizations, the *Shaker* will henceforth contain a department edited by Eldress Antoinette Doolittle, open to contributions from the Sisterhood of our Order; and to her such contributions, and other communications from females,

both within and without the Shaker fraternity, may be addressed.

It is confidently expected that this arrangement will meet not only the warm approval of our own people, but also of our friends in the outer world, where woman's rights, duties, and privileges are being so intelligently discussed both in Europe and America.

The very interested attention which *Shakerism*, as a system of ideas, has hitherto attracted from the friends of co-operation and community, and which it is now attracting from Spiritualists, it is also destined to receive from the advocates of peace, of temperance, of hygiene and physiology, and from the woman's suffragists and land reformers.

Indeed, we invite all progressive minds and classes, all truth-loving, religious persons, from the most scientific rationalist to the revivalist, to take the *Shaker and Shakeresses*, and thereby help us to inaugurate the blessed era of universal virtue, wherein civil governments and all society organizations shall, by their organic laws, do as we would individually be done by.

The Shaker Communities are but as the seeds of the future, or as a handfull of grapes on the topmost branches of the "vine of the earth," to show what the full crop will yet be, when the fullness of the Gentiles shall have been gathered in, and humanity be harvested by the great reapers, Time and Truth.

MAN'S DUTY.

By Elder Abraham Perkins.

Man's duty consists simply in his being true to himself. With all the obligations he may be under to others, with all the cares, interest and regard to any living creature—to any earthly object coming under his observation, with all his indebtedness and responsibility to God and high heaven, if found unfaithful in any respect, then he is untrue to himself. That his cares and affections may become universal and unselfish, not circumscribed and confined to himself, his family, or special friends, his interests should be as broad as the Universe, and should reach the heavens, that he may be able to bless God and His work, and thus find his relation with

the Angels. Indeed, his cares and affections should extend down into the lower parts of the earth, to be able to meet his fellow-man in earthly conditions, and express a sympathy and love that would touch his soul. They should penetrate prisons of darkness where the ignorant, the vile and the lowest elements of humanity may be taken hold of; where minds may be enlightened, educated, developed, and so elevated that man can live in God. Thus he would be able to comprehend his requirements, and become qualified to co-operate with Him, thereby becoming a saviour, to aid in the regeneration of the human race.

For, through man's agency, God has always worked to elevate human conditions, introduce reforms, reveal light, and open dispensations. And He has, by his Spirit, always prepared the way, by raising up individuals filled with knowledge, and baptized with power, sufficient to capacitate other souls to be equal to his requirements; to give progress in teaching, leading, protecting, and bringing mankind nearer to Him. Thus deputized, man becomes God's vicegerent upon earth, and opens the way for "Saviours to come up on Mount Zion" to judge the earth. "Know ye not that ye shall judge even angels?"

In all ages, from the days of God's everlasting covenant made with Abraham, to the giving of the Law, through Moses, and the delivering of Israel from captivity, through Deborah, to the preaching of repentance through John the Baptist, who opened the way for a still greater work—that of salvation from sin—through Jesus, who, by his anointing, became "the Messiah, which is, being interpreted, the Christ;" and still further down to the days of Ann Lee, the female Messiah, or Christ, whose testimony is before the world to-day a protecting, saving power unto those who accept and live it.

Ye seekers after a redeeming Gospel, ye who would know its practical operations, examine critically the life and doctrines of the Churches of to-day; and, when you have found the body whose members are "saviours," as was Jesus, mark such Church as the Church of God, and there make your offerings.

And let that Church which is not able to bear this investigation, no more name the name of Christ. And let the individual who is unable to endure this searching light of heaven, no more claim the appellation of Christian.

Truth will prevail, despite the obloquy and revilings of man, and despite the dishonor brought upon the cause of Justice, of true

and undefiled religion, by weak and cowardly pretenders of the Christian faith. And though, for a season, truth be crushed, yet "Zion will arise and shine," and souls under its protection will alone triumph in glory.

THE SPIRIT OF PRAYER.

By R. W. Pelham.

To illustrate the true spirit of prayer and private devotion, we will consider the subject in the following light:

A child that has pure love and affection for its father, runs to him with simple joy and delight at every opportunity; it holds him by the hand as long as the occasion lasts; is always rejoiced to meet him, and sorry when duty requires a temporary separation.

In these joyful interviews, it prattles forth, in simple confidence, all its sorrows and all its joys.

It receives all the caresses and commands of its father with equal delight, and enters cheerfully into all his designs and wishes, having no desire but to please and do the will of its father. This represents the state of a soul, whose devotion is nothing less than his whole life given to God, and who embraces every opportunity of holding holy intercourse with the Father of spirits. In contrast with this, we may suppose a child full of self-love, self-will, and pursuits of its own, which, though it fears, does not love its father.

It is taught that it must go, at stated times every day, and bow and perform certain other acts of reverence to its father, and that if it neglect, the father will punish it with the greatest severity.

The same selfishness which prompts this child to pursue its own sports and mischief, may induce it to be very punctual in attending to these times and forms of reverence, not because it loves its father, but because its selfishness makes it dread the threatened punishment.

Hence, though it has no love for these acts of reverence, nor for its father who requires them, yet it will carefully perform them for its own sake. These acts of reverence form no part of its happiness, but are only performed to escape the misery of chastisement.

For this reason it always feels as if these requirements were a drawback from its happiness—a hindrance of so much of its time from pursuing its own ends.

Consequently it is always cramped, hurried, and confused when in the presence of its father; is sorry when the time of reverence has arrived, and glad when it is over. To set this in still another light, we may suppose a third child, which is not driven to these acts of reverence by threats and dread of punishment, but by promises of reward in apples, cakes and toys; such things as it loves. Now, as the father is not the object of its love, but the objects of reward which he has offered, though the child may be very punctual in attendance, and have the appearance of love and zeal, perhaps equal to the first-mentioned child, yet, as its motives are purely mercenary and selfish, this external show of respect to its father, though spe-

cious, is unreal. Self is the idol of the child's heart. As a proof of this, let the father withhold his wonted rewards, and, though he be otherwise kind, you will see a sudden change in the zeal of the child. It is disappointed of its mercenary expectations, and is full of murmuring and discontent. As soon, therefore, as it gives over all expectations of receiving any more rewards, having nothing to hope, and never having been taught to fear, it will throw off all restraint and wholly neglect to reverence its father. Thus will it be with mercenary worshippers of God, who serve him for reward and not from love. While the child which truly loves its father will forget its cakes and toys, and forsaking them will run to his father and be wholly satisfied with his company, hearing his counsel and doing his will.

"Verily, except ye become as this little child, ye can in nowise enter into the Kingdom of God."

THE ANGEL OF LIFE.

By Elder H. L. Eades.

It is certainly true, that the angel life is one of innocence and freedom from sin. But, as "all have sinned and come short of the glory of God," the possibility of a sinless state, in this life, is questioned, doubted, disbelieved, by the world, professor and profane; they say, "the child *must* make crooked marks before it can make straight lines;" "the girl must thrum discords, before she can produce harmonies," etc. This is true; but, if the child always makes the straightest lines possible, it is all the time doing right; hence, sinless. The same with the music. But, should the child wilfully make crooked lines, which is not a necessity, this would be sin, but it does not follow therefrom, that straight lines and harmonies are an after impossibility. The first difficulty says Cardaillac is this:

"The first part of our life is fled before we have the capacity of reflection and observation; while the impressions which we receive from earliest infancy, are from material objects. The wants of our animal nature, and the prior development of the external senses, all contribute to concentrate, even from the first breath of life, our attention to the world without.

"The second, passes without our caring to observe ourselves. The outer life is too agreeable to allow the soul to tear itself from its gratifications, and return frequently upon itself. At the period when the material world has at length palled upon the senses (which it invariably does at some period of life), when the taste and desire of reflection gradually become predominant, we find ourselves, in a certain sense, already made up, and it is impossible for us to resume our life from its commencement, and to discover how we have become what we now are." "Hitherto," says Ancillon, "external objects have exclusively riveted our attention (not necessarily so), but let us recoil upon ourselves; the scene changes, the charm is gone, difficulties accumulate, in a word, every thing within repels, every thing without attracts, and thus it is our life runs like water through our fingers—carried along, lost; whelmed in our life, and the reflective

Ego which distinguishes self from its transitory modifications is never developed in the majority of mankind at all."

Now it seems that the possibility of obviating the foregoing difficulties to the angel life had not occurred to these philosophers. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." How much superior was the exalted and inspired wisdom of Mother Ann, who fairly cut this gordian knot by her teaching that all children should be taught to turn their thoughts within, on spiritual things, by the time they were four years old, and thus grow in favor of God as well as men, and retain their angelhood, that when the second stage spoken of should arrive, they would have a balance wheel to steady their action, thus entering into greater harmonies instead of beginning at this late day to thrum discords. All who have neglected her advice have wofully witnessed the truths enunciated by these philosophers, and can fully sympathize with the feelings of a conscientious world's schoolmaster who writes as follows:

"There is considerable enjoyment in teaching these boys. But oh! what a bitter grief it is to watch the gradual course of their corruption. *Nothing seems to drive the angel out of them so fast as sexual vulgarity.* There are boys here who were really cherubic when I first came among them. With what yearning tenderness I used to lean over them. They also have eaten of the tree of knowledge of good and evil—have become as gods—have discovered their nakedness, and so have begun to adjust the fig leaves."

At this stage we must admit the difficulties to be great, though not absolutely insurmountable. The spiritual neglected; the cerebrum put to bed and sound asleep. The cry comes up "Is there no balm in Gilead? Is there no physician there?" A skillful one is now in demand, and if the spirit brain cannot be roused into action, the case is, at present, hopeless. We must see the poor victims, one after another, prostrate before the god of this world, and lead for a season a life of sin, until the third stage spoken of arrives and reflection and reason return, when, if they have suffered enough, they may now take the Father's advice, and begin to become as little children, and by confessing, repenting of, and forsaking all sin, may yet be one of that innumerable number which was seen, besides the 144,000 virgins who followed the Lamb, etc. But the danger is, that the mass of them will be swallowed up in some of the popular sects of whom a certain writer says:

"The popular religions north and south are but devilish counterfeits of christianity; they have ceased to be the light of the world. Instead of being a terror to evil doers, they have become their safest hiding places," etc.

Hence, knowing and confessing themselves to be sinners, priests and people, they resort to a vicarious atonement, of which, Gregg, in his "Creed of Christendom," thus pertinently discourseth:

"Sin contains its own retribution and penalty, as surely as the acorn contains the oak. Its consequence is its punishment. It needs no other, and can have no heavier. Its conse-

quence is involved in its commission, and cannot be separated from it. *Punishment* (let us fix this in our mind) is not the execution of a sentence, but the occurrence of an effect. It is ordained of God to follow guilt. This conviction, once settled in our understandings, will wonderfully clear up our views on the subject of pardon and redemption. Redemption becomes then a regenerating process. We can be redeemed from the punishment of sin only by being redeemed from its commission. Neither can there be any such thing as *vicarious atonement*, which is a relic of heathen conceptions of an angered Deity, to be propitiated by offerings and sacrifices. Punishment, being the result of sin, cannot be borne by other than the sinner. It is for orthodox dialectics to explain how divine justice can be *impugned* by pardoning the guilty, and yet *vindicated* by punishing the innocent. The sin which has absorbed our soul may be repented of—may be turned from; but in the case of a sin of which you have induced another to partake, you may repent of, you may, after agonizing struggles, regain the path of virtue, your spirit may re-achieve its purity through much anguish, and after many stripes; but the weaker one whom you led astray, whom you made sharer in your guilt, but whom you cannot make sharer in your repentance and amendment, whose downward course (the first step of which you taught), which you cannot check, you are compelled to witness. What forgiveness of sin can avail you there? *There is your perpetual, your inevitable punishment.*"

It must be admitted that the sin here commented on, is, above all others, the most heinous, probably the last to be forgiven, but even *this* must sometime in vast eternity have an end, else the appalling doctrine of endless hell torments would be true, which is revolting when we remember God is good as well as just. Our good parent, Father James Whittaker, took a lively sense of its enormity when he publicly remarked that it was a "great consolation to him to know that no human beings could lift their eyes in hell and point to him as the cause of their misery," and happy are all who can in truth say likewise.

After all, friend Gregg to the contrary notwithstanding, there is such a thing as pardon. If thy brother trespass against thee, if he repent, forgive him, pardon him. So can a merciful God lift the sufferings from a soul that has repented and made all amends in his power. If he could not, then the attribute of mercy were unnecessary. "Whosoever sins you (my successors), remit—pardon—they are remitted unto them." Jno. 20, 23.

DUAL GOVERNMENT.

By Elder W. Leonard.

"In the beginning God created man, and called their name Adam." Thus the race was started under generative law; and this law they were to bind upon their children. Their order was complete, and God blessed them, and said to them, "Multiply and have dominion over every living thing which moveth on the earth." If they stood upright the government would stand; if they fell, it would be broken. They did fall, and sorrow-

ful have been and are the consequences to the race.

By this fall, and their posterity "sinning after the similitude of their transgression," we were all brought under the curse of broken law. Consequently man seized the power to rule over woman, and she lost her standing by his side, and all rights pertaining thereto. Reasoning from these premises, it is plain that it was not intended that the earth should stand exclusively under male power. The Patriarchal rule, the Law, the first Gospel Age, the Witnesses, in both sexes, all point to a steady struggle to reproduce a *dual* government in these last days.

The Church, brought in by Jesus, was still under male rule, which rendered it imperfect. Its founders and leaders saw and preached but in part. Jesus, reasoning from the past, upon what was yet to come, predicted a falling away. He foresaw that Christ's second coming would be like unto a marriage; or would produce a Church governed jointly by man and woman, corresponding to the first Adam, the figure.

This government, as was predicted, commenced with the Latter-day Church. Ann Lee, a great revelationist, received from the Christ Spirit the same light and principles that were lived out by Jesus. She established a Church strictly under male and female government, which has existed nearly a century, restoring woman to her place, which she lost by the fall.

Ann Lee, and the best seers in her Order, predicted that *dual* governments would become universal; and the best evidence of the truth of their revelations are the changes which have come over spiritual and earthly governments during the last half century.

Then, to suffer not a woman to speak in public, especially the churches, was the rule and not the exception. Many leading minds have seen and acknowledged the principles of this Church, but have stumbled at this *dual* government. They have hesitated, doubted, and stood back; and the Church has sadly felt the effects of such hesitation; but, like an army with banners, onward moves this new governmental idea in the civil and ecclesiastical world of thought.

Half a century since, women could find no place as teachers, as public lecturers, critics on political matters, voters, or preachers, as they now do. All this has a significant meaning, and the question is, what will it grow to and end in?

Who would have thought, in the days when John Endicott hung women in Boston for daring to speak in public after he commanded them not, and found support from men taught in the old school theology, that, in less than two centuries after, halls and pulpits would be opened to them by the hundred; or that scientific and legislative bodies would give them public hearing? Who would then have dreamed that, in the councils of this nation and from every quarter, a host of strong-minded men would speak out and demand for women the right of suffrage? Evidently such a condition of things is upon us; and who, in view of this can say there has not been a steady advance, toward a *dual*

government, since God established it in this Church and Order?

For ages past, a period of universal peace has been predicted, from which innumerable blessings would flow to nations and peoples. Be it remembered that this was to come in the latter days. Appealing to universal history, are we to expect this millennial state to result from the rule of man alone? When political troubles have arisen among disagreeing rulers, men have furnished swordsmen by regiments, and have always been ready to turn out their warriors instead of peace-makers. Men suffer greatly in war by their barbarity; but women have been by far the greatest sufferers. Millions of them have lost fathers, husbands, sons and friends who have been sacrificed upon the battle fields of the various nations of the earth.

Besieging armies have indiscriminately slain untold numbers of mothers and infants. Mothers and daughters have been worse than murdered, and left to starve; they have been carried into captivity and sold as slaves, or left to perish by thousands in barren and desolate places of the earth.

If noble women find their places in national councils, will they not look back on these bloody pages of history and strive to turn the weapons of cruelty into plow-shares? Will they not labor to have the prophecies of the ancient sons of God fulfilled? Is not God pressing on this movement, in order to bring about this universal brotherhood for which the world, through the instrumentality of dual governments, seems stirred up to work and look?

Man first invented the *still*, and from it he has poured out the liquid fire that has scourged and consumed large portions of the race. It has proved a curse to both sexes, and a moral desolation to all nations, filling prisons, lunatic asylums, and pauper houses, and turning the feet of many into the paths of sin and sorrow.

No pen can paint the sufferings that have been brought upon our world by this terrible evil, and upon women in particular. Accordingly, we see her rising up in society, striving to banish the pest, and lift the curse from herself and children.

Temperance reforms have not proved a perfect success: popularity and pride have required large revenues for support. Statesmen, to collect these, have worked *against* these reforms. Their laws so encourage distillation and importation remain in full force. Thus, those men who sit at the helm of power by law crush out all temperance experiments, and drunkenness still continues among all classes, statesmen themselves setting the example. Would this be if Woman had the ballot, and a place in the councils of the nation? Judging from their past example in temperance and other reforms, we think not. As long as navies and standing armies exist, and intemperance is thus supported by law-makers, it is impossible to uproot prostitution. From the day that woman receives her political rights, which the age will surely grant, better laws and morals may be hoped for. The reform will pass through both Church and State.

For nearly a century the Shaker Church has stood under this form of dual government, and proved its blessings. Their spiritual and temporal government both stand in this Order, and they have never ceased to pray that, under the law of progress, it may yet find its place in every land and nation upon earth. Whenever this takes place, society will begin to realize the ruling power of this Church, what it is, and where it originated; and, though it may be new to the age, they will find it as old as the heavens; that it began in the morning of creation, and, instead of opposing, the rational, thinking classes will advocate it.

From their own political plane they will cast their eyes upward, and see that, while they enjoy it on earth, the dual order exists in the mansions of the blessed.

BEAUTIFUL EXTRACT.

The following extract from Frederick W. Robertson, expresses the laboring thoughts of my mind better than I could find words to do it with. The Bible and Inspiration are subjects of investigation fully in order at this present time.

"The INSPIRATION of the BIBLE is a large subject. I hold it to be inspired, not dictated. It is the Word of God—the words of man; as the former, perfect; as the latter, imperfect. God the Spirit, as the Sanctifier, does not produce absolute perfection of human character. God the Spirit, as an Inspirer, does not produce absolute perfection of human knowledge; and for the same reason in both cases—the human element which is mixed up with the Divine element—else there could have been no progressive dispensations. Let us take the case, the history of the creation. I hold that a spiritual revelation from God *must* involve scientific incorrectness: it could not be from God unless it did. Suppose that the cosmogony had been given in terms which would satisfy our present scientific knowledge, or say rather, the terms of absolute scientific truth. It is plain that, in this case, the men of that day would have rejected its authority; they would have said 'Here is a man who tells us the earth goes round the sun, and the sky which we see to be a steroma fixed and not far up, is infinite space, with no *firmament* at all,' and so on. 'Can we trust one in matters unseen who is manifestly in error in things seen and level to the senses? Can we accept his revelation about God's nature and man's duty, when he is wrong in things like these?' Thus, the faith of this and subsequent ages must have been purchased at the expense of the unbelief of all previous ages. I hold it, therefore, as a proof of the inspiration of the Bible, and divinely wise, to have given a spiritual revelation, i. e. a revelation concerning the truths of the soul, and its relation to God, in popular and incorrect language. Do not mistake that word incorrect; incorrect is one thing; false, another. It is scientifically incorrect to say that the sun rose this morning, but it is not false, because it conveys all that is required, for the nonce, to be known about the fact, time, etc. And if God were giving a revelation in this present day, He would give it in modern phraseology, and the men He inspired would talk of sunrise, sunset, etc.

Men of science smile at the futile attempts to reconcile Moses and geology. I give up the attempt at once, and say, the inspiration of the Bible remains intact for all that—nay, it would not have been inspired, except on this condition of incorrectness.

"Neologianism is a large word, and embraces an almost endless variety of views; but, to be candid, I look upon Bibliolatry with quite as much dislike as Arnold did—as pernicious, dangerous to true views of God and His revelation to the human race, and the cause of much bitter Protestant Popery, or claims to infallibility of interpretation, which nearly every party puts forth. I believe Bibliolatry to be as superstitious, as false, and almost as dangerous as Romanism."

I think quite so; they are mother and daughter.—Ed.

CELIBACY.

By Daniel Frazer.

"What are the effects of abstinence from exercising the generative functions?" Freedom from all diseases of those functions.

"What does your eighty years' experience contribute to physiological science?" It contributes the above important fact.

"What forms of disorder arise from such abstinence?" No specific form of disease is incident to a virgin life—the life we live. We enjoy better health than do those outside our body.

"How does it affect length of days?" Favorably. The writer is seventy years of age; was thirty when he came here, and indorses the above answers in all their details. To philosophers and physiologists we say, form your theories according to the above facts, and we will abide the result. We assume that man is in possession of and manifests a two-fold life. The lower, represented by the baser propensities; the higher, by the attributes of goodness, truth, mercy, and all aspirations God-ward. In view of this assumption, the above questions may be summed up by one inquiry: "Can men and women live, in the exercise of the higher, divine life, to the exclusion of the exercise of the generative functions?" We take the affirmative of this question, and it is for philosophers, medical men and others, to show—give evidence—that the position we have taken is untenable; when they do, we will meet them with an experience of nearly a hundred years. And this experience is barely a drop to the bucket of the experience of past ages.

In Thibet, celibate institutions have flourished for thousands of years. The Brahmans and Ascetics of India can speak of their experience also. To-day, China and Japan have their celibate orders. There, existence in these stereotyped civilizations is an inverted prophecy—that celibacy has existed in these countries for untold ages. The Therapæuts of Egypt present their experience. The Essenes of Judea had their celibate communities. The order of the Vestal Priestesses in ancient Rome lasted about one thousand years; and the monastic orders of Europe, down to the present day, about two thousand years. And, strange to say, before Columbus touched these shores, Mexico and Peru had each their own civilization, and celibacy was found in them both.

From every quarter of the globe we have

concurring evidence that, whenever man has made any progress beyond being a mere animal, the law of the higher life has broken forth from celibate institutions. First in history, and foremost in the field, is Asia; next is Africa. Europe responds for more than two thousands of years in similar manifestations. Ancient America adds her quota of experience to the practicability of a virgin life. And lastly, the Shakers of modern America, in the sunlight of physiological law, and in all the well-understood relationships of social life, add their testimony to that of past ages, that a celibate life is not only practicable, but favorable to health and longevity. And it is a condition necessary to their wants—an essential preliminary to their happiness—the manifestation of the divine element in their spirits. Because of this life was Christ manifested in Jesus, to gather all into one fold, who progress above and beyond the procreative law.

The idea that a virgin life is a contravention of the Creator's plan, seems to me to be one-sided, and certainly is a low estimate of man's ultimate destiny; and is not sustained by man's nature, nor by the analogy of other created things. Human beings are as really subject to be reaped, as is the grain they sow. On this subject Jesus said: "Cannot ye discern the signs of the times? the harvest is the end of the world; the angels are the reapers, and ye are they on whom the ends of the world have come"—the ends of the generative life. In harvesting grain, the reapers gather the elements of their own bodies. So, in the harvest of the world, the angels gather those in whom the elements of angelic life are quickened. These, when gathered, will manifest the Divine civilization, in which are neither war nor want. "Their bread and water shall be blest, and sickness taken from their midst." The Shakers, as a people, are in the full realization of the former, and to the latter, freedom from disease, we are surely and steadily approaching. We take a practical view (as did Jesus), that all are not prepared, as yet, for *this* life. But we think that humanity needs our example, to which, if they do not attain, they may approximate.

From the wide-spread action of Spiritualism we anticipate greater results; its mission thus far has been to disintegrate old organizations and ideas; all their attempts to organize, heretofore, have made bad worse. When its present phase is accomplished, we trust, as a wave of spiritual light has reached rudimentary humanity, that it may be succeeded by a wave of light and warmth combined, necessarily convicting and organizing in its results. If the Spiritualists organize a higher civilization on the generative plane, and, if the more advanced portion realize a higher ideal than we present, we shall be most happy.

Outside of our Order there is a growing desire for a permanent amelioration of human conditions. Governments, which rule by brute force, as do lions, are not acceptable. The diseases that afflict humanity, especially those referable to the generative functions, are appalling. In the midst of plenty, and in the possession of the most productive agencies the world ever beheld, it is supposed that nearly twenty millions of persons in the British empire alone, have, during the present century, perished from lack of food. The power to possess wealth and to increase

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Shakeress.

A. DOOLITTLE, EDITRESS.

APPEAL TO THE SISTERHOOD.

The Shakers, who, as a people, were but little known or understood by the outside world (except through business transactions), were prompted by a sense of duty and the solicitations of friends to fit up, on the first of January, 1871, a small vessel called "*The Shaker*," and release it from its moorings where it had been securely anchored in a quiet harbor through the storms of nearly a century, and trim up its tiny sails, and send it forth over the great waters on a mission of love. It contained, as they believed, many treasures, which might be a blessing to others of earth's inhabitants, as they had been to them.

The plain truths which this little craft contained were unpalatable to some, while others hailed with gladness any medium of truth, though small in the beginning, as a harbinger of a good time coming. Truth is potent in removing error and in breaking down idol worship in the form of churchal creeds and lifeless ceremonies. Those who had been famishing on the dry husks of theology, and whose souls were longing for living, spiritual bread, said: "Send, Lord, by whom thou wilt." Such were prepared to read, consider, and understand.

At the end of twelve months, the little voyager came back bearing good tidings. It had made many friends while sailing to distant ports; and, although the waters were whitened with the sails of many large and powerful vessels laden with all kinds of wares, yet there seemed to be room enough for "*The Shaker*," and all had treated it with kindness and respect. Thousands were heard to say "Send out '*The Shaker*' again; it has done us good." Again it went forth, and, at the close of the year 1872, it returns (like Noah's dove) to the ark, bearing an olive leaf. The meed that it brings is not praise merely, but the sound "It has been a blessing to us; we cannot do without it. Long live *The Shaker*! — 'It must not die.'" And now, in behalf of the Sisterhood of the Shaker fraternity, I would greet all the readers of our little sheet with "*A Happy New Year*." This is not merely a compliment, a meaningless sound passing the lips, but is heartfelt; and we pray that the light of truth may illumine your pathway, and that holy influences from angel spheres may surround you, and lift your thoughts and affections to things of enduring worth. This would augment the happiness of all.

And, my dear sisters of the Shaker Community, let me ask you all, as one, to unite, with renewed efforts, the coming year, to advance the good cause. Truth and virtue have always been maintained through individual self-sacrifice. Let us be thankful to be counted worthy to suffer, if thereby truth may be promoted. There is *work* to be done; a *cross* to be borne, and a *crown* to be secured; and *woman* must act her part. Let us be as

angels in our own home; strew fadeless flowers—innocence, purity and love—in life's pathway.

This will attract angels from higher spheres, and they will commune with us. We shall, also, feel the blessing of our good brethren, who have resolved to eat the fruit of honest toil. When they go forth to plow the field and sow the seed, they will return to their peaceful home with glad hearts, knowing full well that they will meet kind-hearted, God-fearing sisters, who will welcome them, and administer to all their necessities.

How many magnificent dwellings there are at the present time, in our own country, with beauteous surroundings of shrubbery, choice fruits, and flowers of varied hue, and frescoed walls, and floors overlaid with costly tapestry within, that are destitute of all those essentials which make home desirable and pleasant. Luxury is there; but the white-robed angel of *peace* does not find shelter. Better and more to be desired is the humble cottage, with a scanty morsel, where peace dwells, than a king's palace where envy and strife bear rule.

And O, how many men there are at the present time who, by the unreasonable demands of their wives and daughters, in the eager pursuit of the goddess Fashion, are compelled to resort to unjust measures to procure means for such extravagance!

Ah, woman, how art thou fallen! Instead of being an angel-friend to lift man up in the scale of moral purity, your mediumistic powers are turned to demoralize him. Let this be a lesson for the daughters of Zion to study. By it let us learn to regard the law of *use*, and not be content to live upon the labors of our brethren, and eat the bread of idleness; but toil with them; aid them in all the duties of life; rejoice with them in prosperity, and suffer with them in adversity.

Do any of our outside friends ask What are the social conditions and spiritual enjoyments among the Shakers? We answer: True friendship; brotherly and sisterly affection; devoid of sensuality in our domestic relations; and, in our religious associations, we, in *concert*, raise our hearts and voices in prayer and praise; and feel that the heavens bow down while we become lifted up in spirit to meet loving messengers from higher spheres, who feed the spiritual part, (which cannot subsist upon gross, material things,) with immortal food. *This, to us, is real joy.*

SELF-DISCIPLINE.

By H. Bullard.

Conversion of heart, to my mind, is the correction of one's life; and this is the result of conviction of one's sins—a conviction deep and heartfelt. Were there more of this conviction in the Churches and in the schools; if, in every family, each individual were enjoined to carry into life, moral principles and religious truths, would not society be more benefited, than in all or any belief in preaching, that alludes to some righteous being, but requires no righteousness in our own lives?

In my Shaker home, in which I have en-

joyed peace and plenty for more than thirty years, purity and righteousness are enjoined; while good works are the rule and not the exception required of the members; and these are taught as requisite to a Christian character, in a Christian community.

The early training of the child is quickly apparent in the human character. The physical constitution of the child is the foundation of the physical man or woman. Proper food, cleanliness, and a good, moral training for the correction and direction of the child, creating activity in virtuous ways, greatly add to its future character and happiness.

Discipline should not be outgrown with childhood; but, as the primary branches of education are to the collegiate course, so should be the discipline of the child to the adult in riper years. Self-government should be more severe than was the paternal; the moral and spiritual faculties should rule the animal passions; thus proving that individual improvement is the basis of general reform. "He that ruleth his spirit is greater than he who taketh a city;" and those who are able to bring every thought, word and action into submission to the law of Christ, stand forth noble specimens of humanity, a praise in the earth. From childhood to mature age, life should be a continuous unfolding of better existence, of superior principles, "progressing from faith unto faith;" as one position is gained, we should be prepared for another and advanced movement.

A progress is called for from Christian professors, from the plane of Adam and Moses, up to the life of Christ. The discipline will consist of thoroughly dropping the generative practices of humanity, and adopting the life of the heavens—heaven on earth. Passion subdued, peace ensues; the earthly or natural exercise of the passions abandoned, the spiritual or heavenly element is given the full control. This is a work all must perform for themselves; this is self-discipline for an eternal existence. Said Jesus: "I indeed lay down my life of myself, no man taketh it from me." This was his discipline, self-discipline, and of him, as our exemplar, let us "learn; for he was meek and lowly in heart"—disciplined for the heavenly life.

TRUE ESTIMATION.

If is often said that knowledge is power, and this is true. Skill or faculty of any kind carries with it superiority. So, to a great extent, wealth is power, and genius has a transcendent gift of mastery over man. But higher, purer, better than all these, more constant in its influence, more lasting in its sway, is the power of character—that power which emanates from a pure and lofty mind. Take any community, who is the man of most influence? To whom do all look up with reverence? Not to the "smartest" man (physically), not to the cleverest politician nor the most brilliant talker, but to him, who in a long course of years, tried by the extremes of prosperity and adversity, has approved himself to the judgment of those around him—of all who have seen his life as worthy to be called wise and good. *

MISSION.

By Jane Cowan.

In perusing the columns of *THE SHAKER*, as it reaches our midst, on its Gospel mission, I am forcibly reminded that we need such influences as it brings to bear, to awaken in our minds those latent aspirations for spiritual food which appear to slumber in our breasts, without fully considering, as we should, the great necessity of seeking enjoyments, in a spiritual point of view, and rejecting the fitful pleasures of time, which will perish.

Not that the teachings heralded by that paper are wholly or in part different from the faith heretofore taught, and by the faithful lived, in the different Shaker Societies, for a goodly number of years; but I trust the time has now come that light and knowledge will become more widespread, and that, through the columns of this much-cherished paper, many will learn where to look for truth and righteousness, who are walking in darkness without knowing the way of life, or the requirements of God to mankind.

Seeing there is a strong desire on the part of the contributors to our paper, to disseminate true Gospel principles, and not suffer their hands to become slack, or their hearts to wax cold, with regard to spiritual things, so, in this light and in this hope, we rejoice that the way which God has marked out to be a "savior of life unto life, or of death unto death" to all, may be handed down as an immaculate treasure to those who have not been so favored as ourselves, but who might perchance receive the Gospel, believe and be saved; I concluded, though very weak the effort, to throw in my mite to uphold, so far as may be, the cause we are struggling to maintain.

In casting my eyes around to see the necessity of aspiring for and looking beyond earthly and transitory things, I see those who have walked in a humble, Christ-like manner; in short, have lived simple Shaker lives, and denied themselves of all earthly enjoyments, and have lived pure and chaste before God; their shining examples and virtuous deeds irradiate their countenances, until they seem like diamonds of light in our midst, and reassure us that we too may become the worthy recipients of God's favor, being harvested from the earth by our own virtues and godly life.

So, with these views on what does and will bring true happiness to the sojourner here in time, we are much pleased to see the efforts made, on the part of Believers, through *THE SHAKER*, to enlighten the minds of mankind as to what constitutes a true Christian; and how nearly the requirements of Believers comport with the life and teachings of the Saviour, who are able to say, "We are the way, the truth and the life; follow us as we follow Christ."

God's chosen people have ever been called upon to sacrifice their earthly desires and propensities; consequently, if we reach the goal they reached, less effort by us than they made cannot secure our eternal happiness.

Then, how comforting the thought that the way of life is made plain, and that, in addition to the life and example of Jesus, we have

the way also marked out by Mother Ann which consummates the way of life, and confirms our faith in the plan of salvation as taught in this our day. There is a fullness of light and peace, beyond which we have no aspirations; but with it our souls can rest secure, feeling sure that, although the number may be small who will become true heirs of heaven, yet feeling conscious that there will always be a remnant who will retain the testimony, and consequently maintain the principles of the Gospel through all succeeding ages.

Who then, but an ingrate, can reject so high and holy a calling, to work out salvation here in time, and endeavor with their might to be eyes to the blind, and ears to the deaf, and a light to souls dead in trespasses and sin? this is certainly the duty of Zion's children; hence it is plain that all our endeavors should tend to elevate the human race, by ever pressing onward and upward, and in this way be a light to earth's weary pilgrims on their heavenly journey.

I WANT TO BE A SAVIOR.

By Anna Dodgson.

How often we are cheered by the sweet sound of the little chant, "I want to be an angel, and with the angels stand," as it comes from the lips of bright-eyed, juvenile innocence. And who is so hardened that her soul, upon reflection, does not affirmatively respond to the desired want? But I am thinking that for mature years, where furrowed brow, dimmed eyes, and whitened locks bespeak experience in this world of ours, we might with propriety sing of wanting to be, or becoming, saviors. O, how our world needs practical salvation! And is there not already a call for saviors to arise and stand on Mount Zion?

I want to be a savior and on Mount Zion stand,
With self-denial for my shield, and sword of truth
in hand;

To live a life that's sinless, in innocence and love,
With wisdom of a seraph, and meekness of a dove.

I want to be a savior: then saved I first must be
From selfishness and envy; from worldly pride be
free;

From base, low, groveling passion, I must have
wings to rise,
Not seeking worldly glory, but reaching for the
prize.

Like Jesus Christ our Pattern, the lowly Nazarene,
Performing acts of mercy, each savior must be
seen,

And boldly chiding error, with stripes, if needs
should be,
Completes a savior's mission, as by the word we
see.

We have two holy Patterns—Christ Jesus and
Christ Ann,
Who've taught us to be saviors, and form'd and
laid "a plan,"

By which each human creature who ceases from
all sins
Becomes a Christ or Savior, whose mission here
begins.

Then come, O come, ye saviors, and stand on
Zion's hill;

There boldly rear your standard, your mission to
fulfill,

To save from sin and sorrow all who will hear the
call,

Be resurrected, born again, and freely give up all.

A practical salvation, in thought, in word and
deed,

Brought forth by self-denial, is what our world
does need;

And many a blessed savior now on Mount Zion
stands,

With crowns upon their heads, and harps within
their hands.

HENRY VINCENT ON THE SHAKERS.

* * * "I contented myself with the results I saw before me, and thought them sufficiently remarkable to command the respectful and thoughtful attention of the Church and the world.

"I saw a community of men and women of all ages living a pure celibate life, under the same roof, full of sweetness, love, and gentleness—a happy family of brothers and sisters. I knew that many of them had been married men and women before they were led, by a religious principle and motive, to 'crucify all worldly lusts,' and enter unto what they regard as the millennial state. I know that this life had been lived by monks and nuns, who were excluded from each other with a prison-like rigor, under lock and key, and bolts and bars; but here I saw a spiritual family—the once husband and wife entering upon a new life in the daily presence of each other—and that this chaste community had tested this life of purity for seventy years, without any cloud arising to dim the lustre of its chastity.

"Of course we all exclaim, 'How can these things be?' And the profligate and the base raise the yell of laughter; but the Shakers modestly reply, 'Not unto us, but unto God be all the glory.' The world laughs again, and slanders; but the answer is the FACT of this life, which this people lay open to the gaze of all the world. I saw, moreover, a people who will not hold private property—a people who rest securely and in perfect harmony and prosperity, upon a community of goods. The dream of Utopia is here realized. They work hard; they enjoy the fruits of their industry; they live simply and frugally. For ten years they have ceased to eat swine, or to drink alcoholic drinks, except under medical advice.

"I saw that this community of goods sprung from a deeper motive than a social or economical truth. Indeed, in one of their publications I found this paragraph: 'They could not understand how so-called Christians (brethren and sisters) could be members of the same religious body or Church, and be divided into rich and poor in the things of this temporary world, but who are vainly expecting that in the world to come they will all be willing to have eternal things in common.' Thus their communistic idea springs from a religious motive, and such a fact is worthy the contemplation of thoughtful men.

"I inquired into the internal working of the Community, as to how disputes or misunderstandings were settled, if they unfortunately arose. I was told that here again they adopted the Christian plan, speaking to the brother or sister alone, and, if that failed, 'tell it unto the Church;' and that so far all had moved on with harmony, and no serious difficulties had disturbed them. Another thing I have also seen in relation to the Shakers: Every one in America with whom I have spoken speaks highly of their moral character, of their truthfulness, of their honesty in their dealings with their fellow men. All bear this testimony, with the exception of those degraded people who believe there

are no such things as virtue and truth on the earth.

"Surely the success of this community must have a cause. What is that cause? I do not pretend to answer the question. But it is a question worthy of an answer. Many similar experiments have totally failed. Why has this succeeded? Within the past forty years, the Owenite experiments in England and America have failed; but *Shakerism is a living and triumphant fact*. Let me urge upon divines and scholars, in their rambles through America, to visit the Shaker Community at Mount Lebanon, and if they are disposed to inquire, 'How can these things be?' my answer is, 'Come and see.'"

A NOVITIATE.

DEAR SHAKER.—Ever since I first saw you, I loved you, and ever will. Every time you have appeared to me you have awakened earnest thoughts in my mind, and sweet feelings in my heart. I have looked upon you as an expression of the condition and spirit of our people; the people among whom I am happy to be counted. You go out into the world to tell its children what we are, what we think, how we feel; and I am thankful to you for that. You try to let them see our character as a people; you try to make them understand our ideas about God and our duties to him, about life generally, and more especially about the beautiful relations we are called to hold to one another in our peculiar sphere; you try to have them appreciate our feelings of sympathy for our fellow-men, of pure and true love to one another, of deep reverence for our Divine Parentage, whose will, revealed to us through worthy mediums on earth, is the rule of our lives. Thus, always finding you engaged in this noble work of enlightening the minds of men, in regard to these things, do you wonder that your monthly visits to me have been seasons of great pleasure? And still there is one thing that I have felt, and that I would like to say, through you, to my young companions with whom I love to be united in every good work.

The beautiful life that we are called into, inspires the mind continually with new thoughts and ideas. Not one step can be taken, not one word spoken, not even a feeling can enter the heart of a true Believer, without his faith taking hold of it, and judging whether it be for God or for self. This is a great work. To youthful minds whose powers and energies have not been wasted in a worldly life, and for its selfish relations, it shows every moment higher and better ends to aim at; such youthful minds it accepts as virgin soil to till—grounds that have been but too long neglected. I feel exceedingly interested in these labors to reclaim the realms of nature in the human heart to their Lord, and it gives me great joy and courage to know that there are so many who have turned their attention in this direction; that I have so many young companions fervent in their feelings and earnest in their resolutions to carry on the work of God in their own souls, cost what it may. I have often felt the power of love and sym-

pathy flowing from heart to heart among those who are being redeemed. By being a little more willing to express our thoughts and feelings, we might do one another some more good, stimulate one another to new exertions, to gain gifts that are worth possessing, gifts of heart and mind, the power to feel truly and deeply, to think soundly, and to express ourselves simply and acceptably. Being now near the beginning of a new year, I feel a desire to enter a covenant with my young brethren and sisters, to pay more attention to these things, to devote more time and labor to studying the laws of our Order, which are as important to us as are the laws of the natural order to those who adhere to it. And if ever we should be called upon to communicate the fruits of our labors to one another, we should be as willing to give as we are to receive, and we should find fully as much blessing in the former as we are finding in the latter.

EMIL BRETZNER.

[From the Albany Express.]

THE OUTRAGE AT THE WATERVLIET SHAKERS SETTLEMENT.—The following letter, written by one of the sisters of the Watervliet Society of Shakers, to a sister at New Lebanon, describing the situation of affairs at the former place, will be read with interest:

SHAKERS (Albany County), }
November, 1872. }

Dear Eldress Antoinette:

In a recent letter you sent to me, you thought it would be some time before you wrote again. We feel no claim on your precious time in that direction, yet we do beg your love and sympathy, in these trying times for soul and body. To be aroused from our beds by two extensive fires in one week's time, and then the insecurity which we constantly feel, has so unnerved us, that it is impossible to get a good night's rest, although the brethren keep a constant watch; and again, the burden and wear upon the strength of the brethren, with so much upon them, make our hearts ache. The barns and sheds for our oxen, cows, and young stock, with all that we had to keep them through the winter, gone, together with all the oats, which we had for the horses, was there stored for threshing. The oat crop has been a failure for several years past, and the brethren have had to buy. This season it was good; had enough to have carried through to another harvest.

We can courageously endure privation, and labor hard, but, when night comes, it brings with it such a feeling of horror that we long for an eternal day. If we sleep, we are only frightened that we have been to sleep. When the bell strikes it is the knell of fear; and still feel that all that has been is unaccounted for. We know of no personal enmity, no rivalry in business, or any thing unusual on the part of Believers; but we do know that there is a very low state of morals at the present time; robberies are committed very frequently; men are seen masked; hen-roosts are robbed, and various places pillaged. This has been going on until it has grown into a regular organized band of desperadoes,

who, seemingly, have no other object than to rob and secure money. On the morning of the fire at our place, two men were seen and sent away from the Church Family's office; two men were also met running toward the Second Family. On the evening of the fire, two men tried to get into the office at the Second Order, which leads us to think that the object of firing the barns was to draw the brethren away from those places, and leave them unprotected.

We know no other way than to be faithful in duty, and fervent in prayer, looking to the higher powers for protection.

Now, perhaps, your motherly spirit would like to know how we shall make out, as we depend so much upon the dairy for the support and comfort of the family. I will tell you: As we have, late years, kept more milch cows through the winter, we have not laid down our winter supply of butter, as formerly; therefore, under our present affliction, not being able to keep but a few cows, we have agreed to have one-third of our meals without butter, and to lengthen out our shortening for pies, to do with one-third less pie. As we have a good supply of apples and potatoes, we can live comfortably. Even a piece of bread and a cup of cold water would be a sumptuous meal, if we could only banish our fears for the future, and go to our rest in safety.

Do not forget us in your prayers, nor withhold some of those strong spirits which encamp around about you, to come to us, to inspire us with strength and courage. We have no less thankfulness for the Gospel of salvation, and the privilege to be Believers, on account of our recent affliction, but will toil on to the end of life's journey.

Yours, in affliction, HARRIET.

WASTE BASKET.

Write and educate yourself and others. No well-meant effort in mental discipline is lost; it is even as in spiritual things, "where no labor in the Lord is ever in vain." Words are mediums through which to convey ideas; the knowledge and use of them is often termed *education*.

But what if a person should know how to speak and write with all the tongues of men and angels, and yet lack ideas, would they not be *learnedly ignorant*? as when possessing the gift of tongues, of healing, of knowledge, and all spiritual gifts, yet lacking the gift of charity, or love, they are nothing when judged by the standard of true Gospel travel of soul.

Write, therefore, for the *Shaker* and *Shakeress*. The contents of the "Waste Basket" will rise up and claim its due share of honor in its support.

At any race of half a dozen men or horses, do each one win the prize? or can only one win at a given time? Write, therefore, and keep the Waste Basket full, and The Shaker well supplied with good matter.

"What is the chaff to the wheat?" saith the Lord. Why, without the chaff there could be no wheat; it is as necessary as a Waste Basket. Therefore write, meditate; and re-write on one side of the sheet only; after preparing as best you can, and it having passed the ordeal of the society's local editor, send it neatly folded, ready for the *Waste Basket*, for we must have plenty of matter for our *Shaker* and *Shakeress*, as we could not make even a world out of nothing.

"WE."

The usual editorial term of "we" is no longer a subject of doubt. But the world has waited long for the *SHAKER* and *SHAKERESS* to illustrate the point by giving it a dual signification.

Andante. **BEAUTIFUL SHORE.** *rit.*

1. Time's dark billows and tempests may roar, Yet will I sing of that beau-ti-ful shore, Where the chill winter of life shall be o'er, Ne'er to return to the soul.
 2. Glad - some the spring of that fair happy land, Blossom and fruitage in glo-ry ex-pand, While the soft breeze from its emerald strand, Scent-laden float to us here.
 3. Pil - grims who tar - ry, your time yet abide, Slowly re - ced - ing is life's eb-bing tide: O - ver its sur - ges your spi-rits shall glide Safe to that beau-ti - ful shore.

Blest summer land, free from sorrow and gloom, In fadeless beauty our spirits shall bloom, While the earth casket in-her - its the tomb, Sea-sons un - per-nal will roll.
 Love builds its mansion all pearly and bright, Rising in grandeur in rose-tinted light: 'Tis for the blessed, whose robes are made white, Heavenly homes have been rear'd.
 Hap - py the tho't! If our hearts are made pure, We an in - her - it-ance there shall secure. Hope still confides in the prom - ises sure, When here our journey is o'er.

[N. F., Mt. Lebanon.]

(Continued from fourth page.)

it, without creating any, the antagonism between the accumulative products of labor and the laborer, the condition of the productive class, particularly the agricultural portion, reveal a state of things too awful to contemplate. A war establishment to kill and to destroy, is at the same time associated with extensive missionary efforts to preach a gospel of peace which they do not possess. We must be borne with, when we designate such a civilization a Satanic form of human life, the organic law of which is "the love of self at the expense and neglect of the neighbor." To bring about a distant approximation to our form of human society, we ask for the elevation of humanity to the practice of the law — "the love of self, and the neighbor as self." The organic law of our Order is: "*He that is greatest, shall be the servant!*" To those who wish to enjoy a Divine form of social life, we say, "Come and see" whether such operates among us or not.

THE LITTLE QUAIL.

By Richard McNemar

Travelling once along the way,
Thinking of this latter day—
How much progress we can make,
Since our lives are not at stake.
Ancient saints could little gain,
Still by persecutors slain;
Now protected from the foe,
Saints can have full time to grow.

Next I thought, If sinners knew;
That we thus our safety view,
Would they not yet try to kill?
Could they not our vitals spill?
Through my mind this thought I cast,
While a log I closely passed,
Where a little quail did sit
Fair and easy to be hit.

Instantly I made a stand,
With a stick I raised my hand;
Thrice I struck with all my skill,
But no vitals did I spill.
(Once my stick just grazed his tail,
But the well-protected quail,
Sound and nimble took its flight
Through the forest, out of sight.

Instantly the spirit spoke,
"As this quail escaped thy stroke,

So the wicked strike in vain
In the great Messiah's reign."
O, what wonders I did view
As the little creature flew!
Every flutter of its wing
Seemed to cry, "*The Lord is King.*"

Had I then an army seen,
Full of rage and cruel spleen,
I should felt no more surprise
Than amidst a host of files.
While the cross of Christ I bear,
Under his protecting care,
Every danger I shall shun,
Till my work is fully done.

He who gave this striking sign
Has stretch'd out his meas'ring line:
Persecution's at an end;
Now we may with Christ ascend.
Blessed day how bright and clear!
O what fruits the saints can bear!
Righteousness through every stage,
Now can grace this GOLDEN AGE.

THE CHURCHES OF OUR LAND.

By Cecelia Devyr.

Loud ring their bells, and loud their organ tones
Pour the grand anthems that by art were given.
Wealth, learning, eloquence, their proud dominion
hold:

But what of God, of Life, of Love, of Heaven?
A seeming fitness blends all outward things—
Concordant sounds and softly mellowed light;
We almost list the rush of angel's wings,
And watch for saints in radiant robes of white.

Can heap'd-up shams the Infinite allure;
Or flatt'ry charm the all-embracing mind?
Can systems that oppress and spurn the poor
Be brought to God, and His acceptance find?
Is He deceived by fashion, pomp, and show?
Can grandeur hide disease, deceit and sin?
May every wickedness the heart can know
Come to these temples and gain entrance in?

If stern, misguided hearts go forth no more,
The Martyr's unrelenting fire to light;
If ruthless persecutions cease to pour
Their venom'd darts with wild inhuman might,
Does there abound that precious gift of God—
Faith in the good that is, and that which yet may
be?

Is Christ-like charity their basis broad?
And is their focus — *Truth* — unmarr'd and free?

When youthful manhood, full of noble zeal,
An offering makes of his unfolding life,

Is there an inspiration he can feel,
To meet his ardor and award his strife?
And does the soul of woman bear no fruit,
Nor spread its branches like the olive tree?
Beneath the ban that bade her to be mute
Must her expanding powers forever be?

Alas! alas! the altar's fire is dead;
God's Spirit meets the soul no longer there:
But canting mockery gives stones for bread,
And scorpion answers to the cry for care.
Our prayer ascends, O be it thus no more;
Come, sweet refreshing from the Source Divine,
And spread true Brotherhood "the wide world
o'er."

Which poet-prophets saw in "auld lang syne."

Let Truth reveal to science Nature's laws,
Let faith not die 'mid superstitions dim;
For truth and science both shall seek the Cause,
That gave all souls one universal hymn.
Write God, write Goodness, on the nation's heart,
Not with a legal pen by man's decree;
But let iniquity the land depart,
And make the young Republic pure and free.

SHAKER AND SHAKERESS.

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 .. ALBERT BATTLES, Tyringham, Berkshire Co. Mass.
 .. WM. LEONARD, Ayer, Mass. Shakers.
 .. JONAS NUTTING, Shirley Village, Middlesex Co. Mass.
 .. B. H. SMITH, Shaker Village, Merrimack Co. N. H.
 .. HENRY CUMMINGS, Enfield, Grafton Co. N. H.
 .. JOHN B. VANCE, Alfred, York Co. Maine Shakers.
 .. NEHEMIAH TRULL, West Gloucester, Cumberland Co. Me. Shakers.
 .. CHARLES CLAPP, Union Village, Warren Co. O. Shakers.
 .. EZRA SHERMAN, Preston, Hamilton Co. Ohio. Shakers.
 .. STEPHEN BALL, Dayton, Ohio Shakers.
 .. JACOB KULP, Pleasant Hill, Mercer Co. Ky.
 .. J. R. EADES, South Union, Logan Co. Ky.
 .. J. S. PRESCOTT, Cleveland, Ohio Shakers.